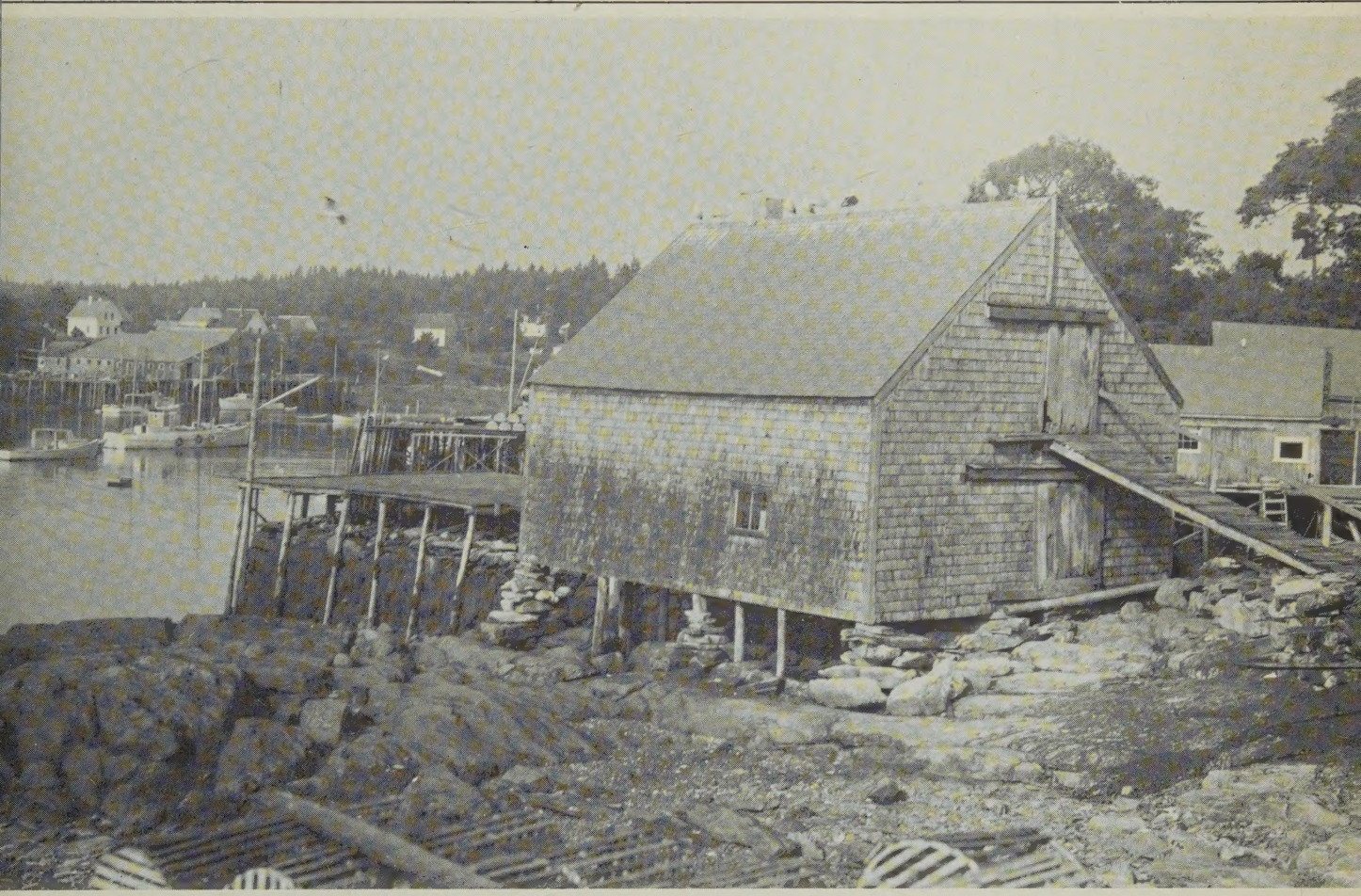
The Congregationalist



Fishing boats, wharves, lobster traps and gulls are characteristic of New Harbor, Maine. This picture was taken from near the monument to Samoset, the Maine Indian who, having learned a little English from fishermen, and being on the shores of Massachusetts Bay soon after the Pilgrims' arrival, was very helpful to them in making their settlement successful.

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"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

Ministers and thoughtful laymen should cherish the privilege of contact with a first-rate mind expounding the basic verities of the Christian faith. Jonathan Edwards was the Paul Tillich of his age and because he comes out of the past he can speak without that preoccupation with passing problems which blurs the vision of contemporary theologians. Literary historian Vernon Parrington says that Edwards was: "a theologian equipped with the keenest dialectics, a metaphysician endowed with a brilliantly speculative mind, a psychologist competent to deal with the subtlest phenomena of the sick soul . . . the last and greatest of the royal line of Puritan mystics . . . the creator of the new Congregationalism which in accepting the democratic principles elaborated by John Wise and establishing the local church as an autonomous unit effectively nullified the Presbyterian tendencies of the old order."

With the help of the Bolling Foundation and Yale University Press, a team of scholars is re-issuing the complete writings of this famous minister of the Northampton Congregational Church. Two volumes are now on sale with more to come at regular intervals. FREEDOM OF THE WILL and TREATISE CONCERNING RELIGIOUS AFFECTIONS display that Calvinistic interpretation of religion which combines intellectual shrewdness and moral fervor, high thought and deep feeling, philosophic insight and evangelical zeal.

One finds here the careful exposition of that faith which brought the Pilgrims to Plymouth and spread Congregationalism from coast to coast.

Special praise is deserved for the introductions which the editors are adding to Edwards' Works. Paul Ramsay of Princeton devotes 129 pages to the historical preface for FREEDOM OF THE WILL. John Smith of Yale is no less thorough in his 83 page background study of RELIGIOUS AFFECTIONS.

From church historian John Gerstner comes a well-written analysis of Edwards' theology. Intended to explain the evangelistic content of the man's sermons, the book also provides a clear summary of Edwards' entire theology. STEPS TO SALVATION will be especially valuable for those trained in a conservative tradition. More liberal Congregationalists may wish that the monograph had been supplemented by a restatement of Edwards' position in contemporary terminology.

Yale University Press
FREEDOM OF THE WILL $6.50
TREATISE ON RELIGIOUS AFFECTIONS $7.50

William Sloane Associates
Perry Miller, JONATHAN EDWARDS $4.75

Westminster Press
John H. Gerstner, STEPS TO SALVATION $3.95

Harvest Books
Vernon Parrington, THE COLONIAL MIND $1.45

NEWS NOTES

Pastoral Change. Rev. Myron R. Bunnell of the First Congregational Church of Adams, Massachusetts, has accepted a call to the United Congregational Church of Norwich, Connecticut, effective September 1, 1960.

Farewell Dinner for Mr. Whitehead. The Music and Education Committees of South Congregational Church, Hartford, Connecticut, gave a dinner on June 2 in honor of Mr. and Mrs. Jack Whitehead. Mr. Whitehead has been on the staff of that Church in connection with youth work and choirs. He will enter Bangor Theological Seminary in September.

Dr. Pauling Speaks at Pomona. Dr. Linus Pauling, Professor of Chemistry at California Institute of Technology, Nobel prize winner in 1954 for research in chemistry, spoke on May 11 at Pilgrim Congregational Church, Pomona, California, under the joint sponsorship of that Church and Pomona Chapter of the American Association for the United Nations. His address was concerned with one of his books entitled "No More War."

Church Organist Honored as Hymn Composer. Mrs. E. E. Munger, composer of the prize winning musical entry in the National Association Educational Project, was honored at the morning service on May 8 at the First Congregational Church of Spencer, Iowa. Two hundred and twenty five Church School pupils, singing in eleven different choirs, sang the "Festival Hymn," based on the familiar "When Morning Gilds the Skies," which Mrs. Munger arranged for organ, piano, trumpet and eleven descant choirs for children's voices. Radio Station KICD, Spencer, broadcast the service.

In Memoriam

Dr. James Austin Richards, a Congregational minister since his ordination in 1904 at Andover, Massachusetts, died last Fall in Swarthmore, Pennsylvania, aged 81. Dr. Richards was a direct descendant of James Richards of the Williams College Haystack Band.

Rev. Franklin C. Thompson of Concord, New Hampshire, died in December 1959. He was ordained in 1906.

The Rev. Dr. Alden Hyde Clark, retired Secretary for India of the American Board of Commissions for Foreign Missions, died in Boston on May 27, aged 81. He was ordained in 1904.

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Change of address notices, undeliverable copies, orders for subscriptions, and other mail items should be sent to the Editor.

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Second class postage paid at Boston, Massachusetts.

OUR DEVOTIONAL COLUMN

Rev. William R. Riddiough, Machias, Maine

(For our Devotional Column this month we present the prayer recently used in services of ordination at East Machias and Lubec, Maine.)

"Eternal God our Heavenly Father, we would graciously acknowledge Thy divine presence as we look to Thee now in humility of mind but in joyousness of heart, because Thou hast called us to share in the high privilege afforded us in this Service of Ordination. We believe that we have been led by Thy Holy Spirit to recognize another calling of the Lord: inwardly to sense Thy divine intention and desire; to accept the evidence of what is Thy Holy Will as it relates to Thy servant now kneeling before Thee.

What has been taking place in the intimate, though secret, relations between Thee and Thy servant we would now openly and publicly and gratefully approve. We thank Thee that his ears were open to Thy call; that his spirit responded to the intimations of Thy desire for him; that his heart was receptive to Thy purpose for his life.

We rejoice that he has manifested the fortitude and courage to trust himself to Thy leading, and has shown that consecration of spirit and resolution of will, and readiness for self-sacrifice involved in the ministry for which he has been chosen. We commend his patient submission to the necessary disciplines that have prepared him for this high calling of the Lord; this ministry in the name and spirit of Jesus Christ; this dedication to the principles of His Kingdom.

Help him, we pray Thee, to see that he has been called as a separate and distinct person to proclaim the Gospel of Jesus Christ, and to do it as it is revealed to him; to do it through his own abilities of mind, heart and spirit, and to trust the revelation and proclaim it without fear or evasion. This is the word that he is called upon to make known and not that of any other. May he never become an understudy nor an echo of anyone else who also shares this ministry.

In all of his relations with Thy children may he be, as Jesus was, in the midst of them as servant and not as master; as one going about doing good; as an example of Christian living; as a worthy representative of the gracious, forgiving, healing, redemptive interest and love of the Father of us all, whose desire is that not one of His children should perish but that all should have everlasting life.

'Lord give him eyes to behold the truth —
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest truth;
A manly faith that makes all darkness light.

Give him the power to labor for mankind,
Make him the mouth of those who cannot speak;
Eyes may be he to groping men and blind,
A conscience to the base; and to the weak.

Let him be hands and feet; and to the foolish, mind;
And guide still further on such as Thy Kingdom seek.'

And now, O Lord, in Thy Holy Name, and in accord with Thy disclosed will we would in sincerity of heart, and assurance of spirit through humble petition and earnest prayer, with the laying on of hands, ordain Thy servant to the ministry of Jesus Christ and His Kingdom, that he may rightfully and freely preach the

Continued in column 2

The Right to Be Wrong

(In view of the widespread belief that Congregational freedom needs to be restricted because local Churches make mistakes, the following quotation from an article in THE DUPONT STOCKHOLDER, for Spring, 1960, may well be in order. The principle involved is a part of the foundation of all freedom, whether economic, political or civil. Ed.)

The critic . . . serves a necessary purpose in any society. Since the beginning of time, the literature of protest has had a profound influence in shaping the public good. One of America's proudest possessions is the right of every citizen to dissent, as vocally as he pleases, with established custom: Americans *can* fight City Hall, apply sanctions against the merchant who displeases, argue with the umpire.

Yet intelligent criticism carries with it the responsibility of weighing alternatives and of recognizing the price to be paid for improvement. The destructive critic is the one who, in towering disdain of some popular whim, attacks the very institutions which permit him to disagree.

The Patronizing Pooh-bah . . . misses the main point. In our country, it is the people who prevail, right or wrong.

The freedom to be wrong is just as precious as the freedom to be right, for there can be no division between them. For, when you limit the right of a people to be foolish, you limit their right to be wise.

OVERSEAS CONGREGATIONALIST ADDRESSES

The response to the suggestion in previous issues that interested Congregationalists in this country should subscribe to this periodical for fellow-Congregationalists in other lands has been so encouraging that we present four more names for your consideration. Please notify the Editor if you wish to send to any of these people at the regular rate of $2.00 a year.

Rev. James M. Calder
217 W. George Street
Glasgow C.2
Scotland

Rev. Philotheos Zikas
82 Amissou Street
Nea Smyrnie
Athens, Greece

Rev. Gerard C. Duinker
27 Burgemeester Colijnstraat
Boskoop, Holland

Rev. Robert O. Latham
42 Broadway
London S.W.1, England

ORDINATION AT LUBEC, MAINE

Mr. Norman A. Levinson, pastor of the Congregational Christian Church at Lubec, Maine, and the Whiting Federated Church, was ordained at the Lubec Church on Monday evening, May 9, following an ecclesiastical council of the Churches of the Washington Association. Mr. Levinson received his B.S. degree from the Washington State Teachers College at Machias and B.D. from Bangor Theological Seminary this year.

The ordination sermon was given by Dr. Marion J. Bradshaw, Professor of the Philosophy of Religion, Emeritus, at Bangor, and the prayer of ordination by Rev. William R. Riddiough of Machias.

continued from column 1

Gospel that Jesus preached; administer the sacraments of His Fellowship, and exercise the responsibilities of pastor and teacher among these Christian Churches, in the name and spirit of Jesus Christ our Lord, to whom we render glory and praise, now and forever more, Amen."

A FORGOTTEN ROMANCE

Rev. Herbert William Dickerson, Norwich, Connecticut

Manchester, in the County of Lancashire, is one of the great industrial cities of the north of England, but it is not a tourist's paradise. Its Cathedral has no outstanding charm, and many of its older buildings were destroyed by bomb and fire in World War II. Its University is pleasing, and many of its professors have been men of brilliant reputation. But to some of us Manchester's greatest gem is the Rylands Library — a small but intensely interesting reference library, famed for its manuscripts, a number of which are beautifully illuminated.

One may also take a bus out of Manchester to Ashton-under-Lyme, which passes through the drab and grimy suburbs for many miles. The end of the journey, however, makes the trip worth while; for the Albion Congregational Church with its lovely spire, and beautiful interior is "a thing of beauty" — an inspiration to the tourist, a joy to the worshipper, and a privilege for any guest speaker to address its congregation from the pulpit. The subdued lighting only enhances the beauty of its stained-glass windows.

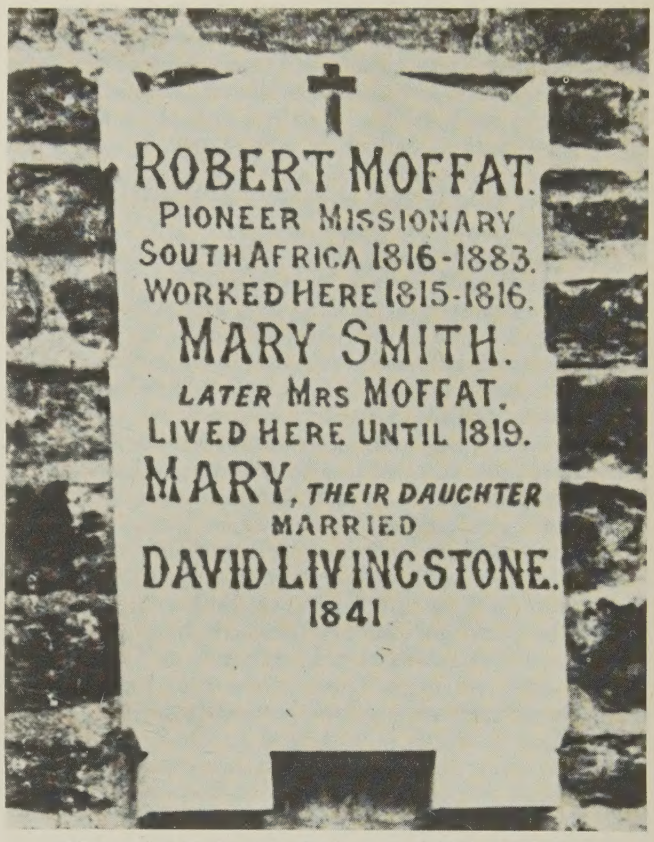
Historically however it is the mother church of Old Hall, Dukinfield, Ashton's next door neighbor, that is of outstanding interest; for a portion of "Dukinfield Old Hall Congregational Church", the end of the transept on the eastern side — was in use as a sanctuary at the beginning of the seventeenth century and enjoys the distinction of being, probably, the oldest Non-conformist place of worship in England.

Dukinfield however has not only an interest for ecclesiastical and archaeological minds, it is of great interest to those who are "missionary minded." Down a winding side road off the main street to Old Hall, and nestling in the valley of the River Thame, lies Plantation Farm, sometimes known as the Dukinfield Nurseries.

The Story of Robert Moffat

Robert Moffat was born in the village of Ormiston, Haddingtonshire, Scotland on the 21st of December, 1795. His parents were of humble circumstances, and in the course of their employment moved from place to place. The future missionary was cradled in the piety of the Established Church of Scotland, and attended the parish school.

Then he left home and fell into unpleasing companionships and suffered hardship, but in the midst of those experiences the challenge of Jesus Christ won his heart. "For many weeks I was miserable," he says, "but the light came at last, and I felt that, being justified by faith I had peace through our Lord Jesus Christ." Then one day he caught sight of a placard about a missionary meeting, and he became determined to give his life to missionary work. The London Missionary Society (chiefly Congregational but not exclusively so) refused his application, but a friend named Roby tried to get him a job where his evenings would be free for study. That effort was unsuccesful, but it was one of those glorious failures that in the providence of God are really startling blessings. God's failure to answer our prayers in the form that we ask them, are often His grandest responses. Mr. Roby asked Robert if he would be willing to work on a nursery farm, for which he was fitted, since nothing else was opening for him. Moffat replied: "Go? I would go anywhere and do anything for which I had ability." And God, who knoweth the heart, and how it is likely to respond to any challenge He may make, was ready for him. Mr. Smith of Plantation Farm was at hand. When the Providence Chapel in Crescent Road was formed in 1806 he and his wife and daughter Mary were active workers. It was said that Mary was a girl of tender charm who was greatly helped by the education she had received at the Moravian School at Fairfield, which included a strong missionary emphasis.



Memorial Tablet to Robert and Mary Moffat, Dukinfield, England.

Loyalty Amid Trials

While living at Plantation Farm Robert and Mary fell deeply in love. It could be truly said of them that God had joined them together. But a great test was to follow, for on September 30th, 1816, Robert and eight others were set apart in the Surrey Chapel, London, for missionary service, some in South Africa and some in the South Seas. The gracious Mary Smith had to be left behind for three years. Perhaps she would never see her lover again. Namaqualand on the Orange River was thousands of miles away, and the journey by sea and land most difficult. But Mary kept faith.

On December 27, 1819, Mary Smith, having arrived in Africa, became Mrs. Robert Moffat. That brave young heart had travelled across sea and land to become a missionary wife as she was to become later a missionary mother. She had left Plantation Farm on the 7th September, 1819 and when they were married both bride and bridegroom were only twenty-four years of age. She had kept a journal of her voyage which was sent home to her parents later, and read with great joy.

In 1820 this beloved pair settled among the Bechuanas. It was a period of intense difficulty and danger. Their goods were stolen, years of drought brought

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FROM THE OLD COUNTRY

A Quarterly Column by

Rev. Albert D. Belden, D.D., London

By the time these lines greet your eyes I shall be enjoying the great privilege of moving through certain of your Churches and sharing Christian fellowship with many of you. We could be engaged in no more vital task than the ensuring that the sacred principle of Christian Freedom shall be fully honored in the progressive ordering of the Christian Church of the future, in all Communions. This hard-won liberty in Christ, sealed with the blood and agony of many martyrs must, at all costs, be not only preserved to Christendom but made the clear character of all fresh forms of Church organization.

The impulse of Ecumenicity is fundamental to Christianity as the prayer of our Lord in John 17 makes evident. But equally fundamental is the liberty without which such ecumenicity is in the gravest danger of becoming totalitarian ecclesiasticism.

This is our witness which must be borne and if others think the emphasis is extravagant in our day and generation, let them look at the world about them and the grim authoritarianism that is everywhere creeping back upon a civilization that once bade fair to be truly free. It may yet be that only a Free Christianity can save a world newly lost in a welter of tyrannies.

It can never be the duty of a fellowship of Churches which has emerged with painful steps and slow and under the providence of God into the "glorious liberty of the children of God" to retrace those steps back into the shadows of authoritarianism *unless it can do so carrying a ceaselessly blazing torch of Freedom into those dark abodes.* That Lady of Liberty who stands at the entrance to New York harbor — the harbinger of political and cultural freedom to all peoples — carries such a torch, and *she would not be doing so if brave men and women from an old country had not come fleeing from ecclesiastical tyranny, carrying a torch of Religious Liberty.*

What retreat can there ever be from that?

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continued from page 4

famine, and to add to the responsibility of life a baby was born into their home.

But some of the natives now began to turn to the Christian faith. Sheaves were growing from the seed sown. The civilizing effect of the Gospel was manifest, and savagery was very slowly dying. There was at last a bright morning after a dark night — a very dark night.

By the Hand of God

Now we come to the epoch-making trip back to England. Moffat met with a great reception. But the greatest of all the providences of that English visit was that MOFFAT MET DAVID LIVINGSTONE; and Moffat was able to persuade Livingstone to take up Africa rather than China as his life's work. Such is the hand of our undefeatable God. When Moffat returned to Africa with his wife and five of his children Livingstone was there to greet him.

For some time they labored together. Once more there was romance as there had been at Plantation Farm at Dukinfield. To the great joy of them all Mary Moffat became Mrs. David Livingstone, as Mary Smith had become Mrs. Robert Moffat in earlier years; and Mrs. Livingstone became the grand and gracious companion of many of the great missionary-explorer's travels.

SPRING MEETINGS, EAST AND WEST

Kansas. The Kansas Council of Concern for Congregational Christian churches met at Maize, Kansas, Sunday, May 15, 1960, at 2:30 p.m. as guests of the Maize First Congregational Church. Charles Good, Moderator, opened the meeting. Devotions were given by the Rev. Charles Good. An informative letter was read from Dr. Howell D. Davies explaining the litigation now taking place in New York federal court.

Mr. Good then introduced the Rev. Mr. Angus MacDonald, minister of the First Congregational Church in Hutchinson, who gave an excellent interpretation of the revised draft of the proposed constitution of the United Church of Christ. He aptly described Article 21 as guaranteeing the right of defiance when it is considered in connection with other sections of the Constition and By-Laws, which tend to limit the prerogatives of the local Church. He also spoke briefly concerning the organization and activities of the National Association of Congregational Churches. In the question-and-answer period following the Rev. Mr. MacDonald's speech, a spirited discussion occurred, participated in by some long identified with continuing Congregationalism, and by some ministers and laymen who are vocal in their support of the proposed United Church of Christ. It was stated that all Congregational Churches in Kansas are invited to attend all meetings of the Council of Concern. All present were given the opportunity to speak freely on any subjects in the Congregational meeting tradition.

Mr. Good, Moderator, announced the $10 club in which any persons interested may contribute $10 a maximum of three times a year to the National Association for the building of new churches. In the election of officers, Mr. Good was reelected Moderator with no opposition.

Churches represented at the meeting were McPherson, Wichita Concord, Independence, Wichita Pilgrim, Garden City, Maize, Hutchinson and Wichita Plymouth.

(*Reported by Miss Margaret Miller*)

Michigan. Sixty six representatives from twelve Michigan Congregational Churches gathered at the Congregational Church in Pullman on Sunday, May 22, for the Spring meeting of the Michigan Council for the Advancement of Congregationalism. After the call to order Rev. George Seafort, pastor, offered the convening prayer. Brief addresses by Rev. Bruce H. Masselink of Grand Rapids, Rev. Malcolm K. Burton of Pontiac, Mrs. Robert E. Collins of Grand Rapids, Rev. F. Willard Kime of Eaton Rapids, and Miss Marilyn Heaney of Grand Rapids were followed by the reading of an analysis of the proposed Constitution for the United Church of Christ which had been prepared by Dr. John W. Claxton of Lansing. Discussion from the floor followed this reading.

An invitation was received from Rev. Ward K. Klopp to have the next meeting at the Church in Merrill. The date for this has not been set. Many of those present who had not attended previous meetings of the Council expressed their purpose to come to those which will be held in the future.

(*Reported by Rev. F. Willard Kime*)

OTHER STATE MEETINGS ON PAGE 12

WOMEN'S WORK

MRS. ROBERT E. COLLINS, Chairman
1014 FLORAL DRIVE, S.E., GRAND RAPIDS, MICHIGAN

"Stimulating Suggestions" Being Revised

The 1960 Edition of "Stimulating Suggestions" is now being prepared for the printer. This booklet, first published in 1958 by the Commission on Women's Work, received wide acclaim as a practical, usable guide for a program of education, spiritual growth, and testimony through stewardship and service. The new revision will be equally valuable. It will be ready in time for the opening of the work of women's organizations in most of our Churches next fall, and for the Annual Meeting of the National Association the first week in October. For further information about the booklet please write to Mrs. Robert E. Collins at the address given at the head of this page, or to the National Association office at 176 West Wisconsin Ave., Milwaukee 3, Wisconsin.

Service Projects

At the request of the Commission on Women's Work, Mrs. Elmer J. Baer, Dean of Women at Piedmont College, Demorest, Georgia, has sent the following list of service projects. The participation of your women's group in any of these will be of great help to this worthy college which is doing so much to help the young people of the Southern mountains to help themselves get an education.

Dormitories: Bath towels, single sheets, mattress covers and pads. Four mirrors, 20″ x 30″, four lamp tables and four lamps, throw rugs.

Dining Room: Dish towels, stainless steel knives, forks, and spoons. Funds for purchase of pots, pans, dishes, tools, and knives. For redecoration, paint.

Wallace Hall (New Men's Dormitory):
$276.00 pays for drapes and furniture for one student room (2 students).
$230.00 pays for drapes and furniture for one of the four guest rooms.
$1,200.00 pays for drapes and furniture for one of the two faculty apartments.
$300.00 pays for drapes and furniture for lobby.
$300.00 pays for drapes and furniture for the T. V. lounge.
$200.00 pays for a T. V. set.

Library: Funds for new books, $100.00 per department. Books for used book shelf where books may be purchased by students for 25¢ each.

Physical Education Department: Blankets (army style). White Turkish towels, size 40″ x 22″.

And, we might add, always and forever donations of all kinds are needed for the Thrift Shop. As you, as individuals, Associations, Circles, help to fill these needs this worthwhile Congregational college will prosper.

Donations to "The Women's Project, Our Shared Benevolence," until January 1, 1961, will be forwarded to Piedmont College, where they will be used for work-scholarships for deserving students, and for other needs of the College.

"Geranium Breakfast"

For two years the women of Mayflower Church, Grand Rapids, Michigan, have supported a Spring event employed by one of their circles to raise the budget. Orders for geraniums of all colors are taken in advance, and on the day of delivery, in late May, the women are invited to pick them up at a "Geranium Breakfast", where a beautiful table of breakfast goodies with a silver bowl for contributions greets them. More than 1000 plants changed hands and over $400.00 was raised.

Around the table with its centerpiece of a "Geranium Tree", are some of the Mayflower women. (Left to right, Mrs. Jackman Palmatier, hostess, Mrs. Rollin T. White, Mrs. Ralph B. Baldwin, Mrs. LeVant Mulnix Jr., Mrs. Bruce Muir, and Mrs. Ernest Edge.)

This is the kind of idea many groups could use, perhaps with a silver tea, and some other seasonal plant. And there is no problem in decorating for a party like this!

Mrs. Robert E. Collins and the geraniums at Mayflower Church.

NATIONAL ASSOCIATION PILGRIM FELLOWSHIP

Miss Marilyn Heaney, Secretary, 1874 Lake Drive S.E., Grand Rapids, Michigan

IS YOUR PILGRIM FELLOWSHIP ON THE MAP?

Shaded areas indicate sections from which reports have come.

Since the National Association Pilgrim Fellowship was organized a year ago, THE CONGREGATIONALIST has had a P. F. page every month. We have invited reports and news notes of youth activities, area and local, articles by young people, and pictures of P. F. activities. We have hoped that all sections of the country might be represented on this page.

A survey of the twelve issues since this page became a regular feature shows that response has come from only a few areas. Reports and news notes have come from the Northeast Area (New England and New York) 5, Michigan 3, Pennsylvania 2, and California 1. Four reports have come from meetings of nation-wide scope, including the Commission on Youth Work. Articles have been sent in written by young people in Connecticut, New Hampshire, New York and California. But only three pictures have appeared — one of a Michigan group and two taken of groups from various states.

Surely this is not representative of the activities and abilities of our National Association youth! What has happened in some of the states from which we have heard nothing? We shall appreciate receiving articles from young people in other areas. And most assuredly our P. F.'ers are photogenic! I can hardly believe that they are camera-shy!

Get on the map! Send stories of your group activity to the National Pilgrim Fellowship Secretary whose address is at the top of this page. Send articles and pictures of your groups to her or to the Editor. With your cooperation we can make this truly a *National* Association Pilgrim Fellowship page.

— J. J. R.

PILGRIM FELLOWSHIP PILGRIMAGES

The Mayflower Youth Group (Mayflower Congregational Church, Grand Rapids, Michigan) took a trip to Williamsburg, Virginia, from June 19 to June 25. Adults drove the cars which took the twenty five teenagers to the historic city. Before the members went they each turned in $5.00 which they had earned toward the weather vane which the Pilgrim Fellowship is to give to the new Mayflower Church building.

The Senior Pilgrim Fellowships of two Churches located near opposite ends of the State of Massachusetts joined in a pilgrimage to Plymouth on Saturday, May 21. On Friday the group from Adams, in the western part of the state, arrived in Holbrook, not far from the eastern end, with Rev. and Mrs. Myron R. Bunnell in charge. After an evening of recreation and a discussion period the Adams youth were entertained as guests over night in the homes of the Holbrook young people. Early Saturday morning both groups went to Plymouth where they were taken on a conducted tour of "Plimoth Plantation," Plymouth Rock, and the ship Mayflower II. Rev. Harvey L. Pierce, pastor at Holbrook, reports that the trip did much to acquaint the young people with the origins of Congregationalism in our own country and to give them a sense of mission in our own generation.

"I DISAGREE"

Miss Barbara Scanland, Pomona, California

In the past years there has been much discussion in the Congregational denomination as to whether the Congregational Christian Churches should merge with the Evangelical and Reformed Church, forming the United Church of Christ. A great many of the Congregational Churches may be going into this merger, but there are still a few who are holding out for the "Congregational Way" and remaining the Congregational Christian Churches.

I disagree with this merger. There are many reasons for my disagreement, but I would like to give the most important ones. This merger would destroy the freedom of man to seek God in free, voluntary, undictated fellowships, if he wishes. This freedom has always been the basis of Congregationalism.

I believe Congregationalism began because a few people did not want to have a large national organization with national standards for church membership and the like. This new Church will have a basically presbyterial structure such as the Evangelical and Reformed Church has now. There have been many efforts in the past to presbyterianize Congregationalism, and this seems to be another one. There have been some men, who, weary and impatient with our democratic processes, gave in to these efforts. But there will always be some who will fight for the free Church and to keep the heritage which we as Congregationalists are so proud of.

I will always be on the latter side because I believe there can be no other head of the church *but Christ.*

THE SIN IN ECUMENICITY

Henry David Gray, Ph.D., Hartford, Connecticut

"That they may be one, even as we are one." John 17:11

. . . *"so that the world may believe that Thou hast sent me."* John 17:21

The word "ecumenicity" belongs to the twentieth century. It is derived from an ancient Greek term OIKOUMENE which meant the habitable earth or the whole human race. The word is used a number of times in the New Testament, with many shades of meaning. It is used in various ways among us, and if we are to be clear in thought, we must first be sure of the sense in which we use our terms.

In our century, the word "ecumenical" may mean either:

1. The movement toward better understanding amongst the peoples of all branches of Christ's Church, including the attempt to achieve inter-communion — which is a very good theory.
2. "Ecumenical" may mean cooperative inter-Church ventures, such as our Councils of Protestant Churches, and cooperative conferences like those held in Northfield, Massachusetts, or in Geneva, Switzerland, which are generally very helpful, and which have been given large support by many Churches.
3. "Ecumenicity" may mean the organic union of denominations, so that where today there are several organized bodies, tomorrow there will be instead, just one "Great Church."

It is this third idea to which I want to call your attention in the light of the text most often quoted to support it, the prayer of our Lord in John, Chapter 17, wherein the Master asks that we may be one, even as God and He are one, so that the world may believe.

In the light of these words in John's gospel, the sin of ecumenicity is that it puts right organization in the place reserved for a right spirit, obedience in the place reserved for free response, and possession of power in the place reserved for possession of love. Ecumenicity is, indeed, one of the crop of modern heresies which corrupt the gospel, and which lead men to believe in something very much less than the good news of our Lord Jesus Christ.

A Misinterpreted Message

The Gospel of John states clearly and unequivocally that the end to be served by oneness in the Church is "so that the world may know and believe." Whenever and wherever unity is sought for any lesser purpose, it has come short of the glory of God, and is false to His revelation of Himself in the New Testament. All unity fails unless it demonstrates the love of God, the goodness of God, the beauty of God, the grace of God.

"When our Lord said that the world would know, He meant more than that the evidence of one splendid organization would be able to convince men, while leaving them worldly," says John Oman. Is it not true that the world is impressed by almost any kind of unity, particularly *large* unity, like a hundred thousand in a football stadium, or the unity of a vast business corporation? In the world of affairs, such unity is achieved by compromise or regulation. The unity of compromise can go far; the regulation can go farther still. But, however skillful the compromise or however all-embracing the regulation, it will not convince the world that God was in Christ reconciling the world to Himself if either truth or liberty is lost. And *truth is lost* in compromise; *liberty is lost* in regulation.

It is important to point out that the goal of one "Great Church" — one big world-embracing organized Church body — *was* achieved in most of Western Europe in the days of Pope Hildebrand. The visible, worldly authority of "that Church" was virtually complete. But, at the same time unprecedented corruption came into the ecclesiastical courts. What happened was not that "The Church" conquered the world. What happened was that the world conquered "The Church!"

In the final analysis, the first sin in ecumenicity is this — *its confidence is in the power of outward organization, visible and material, and not in the power of the Spirit of God in Christ Jesus our Lord.*

Misguided Method

How easy it is to think that because wickedness is organized on a world scale, therefore, the Church must use the same methods! How simple it is to say that the complexity of life today demands that the Church obey the experts. How easy it is to make corporate action the aim, and individual objection the outstanding act of insubordination! But note this. *If* one "Great Church" — one great organization with power to secure obedience to her rulers was ever achieved — it would be a gain made at the cost of truth, liberty, and responsibility.

Hildebrand succeeded. He was the son of a carpenter, rose from lowliest beginnings to subdue kingdoms, unseat monarchs, and rule the Western World. Yet the result left much to be desired because it denied the very purpose for which Jesus came into the world. *He* came to set men free; Hildebrand bound men. *He* came to invite all men to enjoy the blessings of liberty; Hildebrand gained all he could for his organization. *He* came to serve: Hildebrand came to be served.

The hope still lingers in many minds that somehow there can be created a worldwide all-inclusive Church body which would exercise its authority in Christ-like ways for Christ-like ends. It is a vain hope, founded on the *acceptance of a misguided method of convincing the world.*

The method of external authority is, from first to last, at variance with the method of the Master. It is entirely incapable of establishing Christ's rule in the hearts and lives of men. The method of Christ is the method of freedom, not the method of organized authority. In our day, as in many other times, Church leaders seek to combine the method of the world with the method of Christ. They must *choose* between the two! Christ's method of freedom goes out the door when the world's method of compulsion walks in. *The second sin in ecumenicity is the sin of a misguided method.*

Mistaken Motive

The motive of the "Great Church" is to make its influence felt in the world, in its powers, its masses, and its societies. Like the knights in the famous "Quest of the Holy Grail," the "Great Church" seeks to win the world for Christ by matching power with power, pomp with pomp, television spectacular with television spectacular. And amid the hurricane of big Madison Avenue adjectives, the "still small voice" is

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no longer heard. Indeed, there soon emerges a philosophy that the Church local does not really know what is best for it; that the complexities of our society need the experience of the expert to tell the Church local what it ought to do, and that there is not in the Church of the Spirit the invisible company of all who love the Lord — the ability to see and meet the needs of our time.

The real trouble lies in the mistaken motive. It is not our task to make the Church one or to make the world good. It is our task to be true to the truth as it commends itself to us, to give to others the same liberty to pursue truth as we cherish for ourselves, to pray and work for oneness born not of ourselves, but of God, to pray and work for goodness born not of ourselves, but of God. We are to be made one by Him, not by ourselves. This is the third sin in ecumenicity — the sin of distrust and lack of faith in God. The only true hope of unity for Christians is nothing less than the hope that we shall find in each other one spirit, one loyalty to the God and Father of our Lord Jesus Christ, and one fellowship born of His Spirit. True unity is of the Spirit, and where a spiritual oneness is lacking, no true unity can be found.

Instead of seeking uniformity by regulating our conduct and our doctrine by that of our neighbor, we must seek it by following the truth we see, and by doing the duty before us in charity toward all. The third sin in ecumenicity is the *sin of a mistaken motive.* What God wants is not robots, but persons.

For Such an Hour as This

How easy it is to accept the current cliche as the gospel! How hard it is to keep our hearts, heads, and hands vibrantly alive! How quickly we become impatient with the slow method of freedom! How high is the goal of a unity reached only by common allegiance to Christ!

The way is so long, the possibilities of error are so great, and the failures so saddening that men are tempted to seek a shorter, more imperative method. But, as John Oman once wrote, "God is perpetually destroying all that is built with less costly materials than love and freedom. He will only give what we win for ourselves. He will only give us the certainty which is consistent with patience and sympathy and insight. Neither in Christ, nor in any true work of His in the earth, shall we ever find any demand inconsistent with the task of working out our own salvation which is another name for our own freedom. To man the way seems long and tortuous, but God hasteth not and is not weary."

In a day when so many voices are raised demanding regimentation and uniformity, surely some of us may be permitted to remind the people of freedom. Perhaps, indeed, we are called to the Kingdom for just such an hour as this!

PROMINENT THEOLOGIAN COMMENTS ON ECUMENICAL MOVEMENT

(In the February issue of PRESBYTERIAN LIFE there appeared the following item, which we reprint by permission of that publication. Dr. Tillich has requested that we add the statement that he did not mean this as a condemnation of the Ecumenical Movement but as a criticism of one of its shortcomings. Ed.)

Dr. Paul J. Tillich, prominent Protestant theologian, warned recently that there is "a trend away from Reformation individualism" and toward "authoritarian" forms of religion which may end the Protestant era.

He said that this trend was indicated by recent mergers of Protestant groups, the ecumenical movement, and Roman Catholic encouragement of Christian unity.

"Ecumenicity doesn't do much theologically," he noted. "What is produced in terms of theology is not very impressive. A committee cannot make a theology," so victory is based on "the lowest common denominator."

Dr. Tillich, a professor at Harvard Divinity School, made the observation at a press conference preceding a lecture series he delivered at United Presbyterian-related Occidental College.

"The Protestant theology is essentially nonconformist," he said, "but rugged individualism has disappeared and has been replaced by 'Organization Man,' the development of the collective spirit."

Despite this, Dr. Tillich added, "You can't kill the prophetic spirit, although it may go underground" if the Protestant era should be ended by authoritarianism.

MORE CURRICULUM GUIDES

The many teachers and Church School Superintendents who have found the Junior High Curriculum Chart prepared by the Commission on Christian Education useful will be pleased to know that similar charts are now in preparation for Senior High grades and also for Nursery classes. These guides classify the courses offered by all the principal denominational and non-denominational publishing houses so that Superintendents and Curriculum Committees may choose according to their needs. The basic approach of the various courses, their use of the Bible, Pedagogical Emphasis, Social Emphasis, Polity Position and other aspects of the work are listed in an impartial, objective manner. Along with this, the available audio-visual aids and reference books are named.

The purpose of these charts is to make it easier for those who have the responsibility for selecting text books and other materials to understand what publishers offer the types most suitable for them. Diversity of mind, spirit, and interpretation being essential to freedom, among Churches of the Congregational Way there are those which classify themselves as evangelical, fundamentalist, liberal and by various other names. The Commission on Christian Education recognizes this in its effort to help ministers and other leaders to find the materials best suited to the point of view which prevails in their Church.

Announcements will be made in THE CONGREGATIONALIST as soon as these charts are ready. They may be ordered through the Milwaukee office of the National Association or any of its depositories.

THE RESPONSIBILITY OF THE MINISTER IN CONGREGATIONALISM

Rev. John H. Alexander, Wauwatosa, Wisconsin

For many Congregationalists the formation of the United Church of Christ has posed questions as to what a Congregational Church really is and as to how such a Church can participate in or affiliate itself with various forms of interdenominational activity, including the present proposal for organic union with the E & R Church. It has also raised real questions as to the responsibility of the ministers of the Congregational Christian fellowship relative to the actions of their local Churches and of the fellowship at large. This article deals with these questions.

What is a Congregational Christian Church? One authoritative definition, under the weight of which many of our Churches are legally incorporated, puts it this way:

> "Congregationalists are a class of Protestants who hold that each congregation of Christians, meeting in one place and uniting by solemn covenant, is a complete church with Christ for its only head and deriving from him the right to choose its own officers, to observe the sacraments, to have public worship and discipline its own members."

The definition goes on to affirm that Congregationalists "denied the authority of presbyteries and assemblies, of Bishops and Councils, and all other ecclesiastical judicatories and associations, to dictate any uniform system of doctrine or discipline."

Only One Possible Way

These being the facts, it is evident that the only way in which a Congregational Church can affiliate organically or in fellowship only, with any other body of Christians is by the action of the local Church in meeting assembled. Any plan which would seek to involve a Church in new relationships by any other act, either of omission or of commission, is contrary to the basic concept of Church organization and fellowship which Congregationalists have always affirmed attested to their beliefs relative to the nature of the Church of Christ.

It follows, therefore, that the proposal which requires that two-thirds of the Congregational Christian Churches voting must approve the Constitution of the United Church of Christ before it can be in effect is much more than a means for adopting the Constitution. This requirement recognizes the *only* moral and legal way by which a Congregational Christian Church can be part of the United Church of Christ. Neither the General Council nor any Conference or Association can tolerate any lesser action as being indicative of the Church's relationship, for to do so would be to assume more authority than has ever been granted to these bodies by the Churches. As leaders of a fellowship of free Churches the officials of the Congregational Christian denomination must make the necessity of such local Church action perfectly clear to the local Churches and affirm such local action to be a prerequisite to action by any Conference or Association. This same responsibility is incumbent upon our ministry.

Responsibility of the Minister

Whether under present circumstances they are happy about it or not, our ministers need to appreciate the fact that they have been called to and have accepted the spiritual leadership of Churches which have historically held, and unless their local charters have been amended, still hold today, to this Free Church concept of church life and work. This places upon the ministers a heavy mantle of responsibility to see that in the present crisis they lead their Churches to future action in a way that is compatible with the concept of the Church on which a Congregational Church has created itself.

In many if not most of our Churches the minister is the channel through whom all official communications reach the Church membership. This in itself tends to place the minister in a position foreign to our Congregational concept of the ministry as the servant rather than the "lord" of the Church. The minister needs to be strictly on guard lest he become the censor of what reaches or does not reach the Church itself for consideration. Every minister knows that this is a very practical truth.

There is sufficient evidence to warrant the statement that on the occasion of their ordination most Congregational ministers took a vow substantially as follows:

> "Do you accept the faith and order of the Congregational Christian Churches and promise to be loyal to this fellowship that it may more and more be a fruitful branch of the church universal; and while cherishing brotherly love toward all the faithful followers of Christ everywhere, do you engage to labor earnestly that the purity, peace and strength of this, your chosen church, may be increased?"

As a basis for this statement the author has reviewed all the services of ordination on file with the Library of the Chicago Theological Seminary. Included in this collection are services from across the entire country, although the collection is weighted to the Middle West, covering the period from 1934 to date. Ninety-four of the services of ordination printed the Vows of Ordination, and of these, ninety included a pledge of loyalty to the Congregational faith and order. From this it is conservative to estimate that by their ordination vows (frequently re-affirmed on installation) more than ninety per cent of our ministers have pledged to support the "faith and order" . . . "polity and principles" . . . "government and doctrine" (dependent on how it was worded) of the Congregational Christian Churches.

A Moral Obligation

It is understood that as Congregational Christian ministers they labor for the welfare of the church universal and since 1954 a few have pledged in their vows to pray for the venture known as the United Church of Christ, but they are under obligation to labor to the best of their ability to see that changes proposed in Church organization are in accordance with Congregational principles, or to make clear to their people the particulars in which such proposals depart from the Congregational Way. At a minimum this means that the ministry should keep the laity informed and capable of rendering at the proper time the decision that only the members themselves can make as to the future affiliations of their Church.

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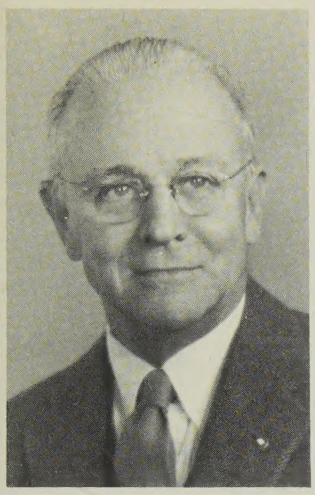
A Word from the Moderator

Gordon W. Kingsbury, Lathrup Village, Michigan



Maywood, Illinois
May 20, 1960.

To Congregationalists, Everywhere: Greeting

This is a beautiful community in northern Illinois just thirteen miles from the heart of Chicago. Rev. and Mrs. Leonard Maunder are showing me the lovely elm shaded streets and I am inspecting the First Congregational Church and the facilities of this city of 30,000 people to entertain the National Association of Congregational Christian Churches in October.

The church built in 1923 is undergoing repairs and friendly plasterers and painters are renovating the building. Looking ahead, there seems no reason why the quarters for our comfort will not be ready in ample time. Seating facilities for four hundred are available in the auditorium. The church building can easily have several meetings going on at the same time, and neighborly houses of worship will be available as needed.

On the tour of Maywood we visited three modern Motels all within a short drive by automobile. The housing of us visitors will be largely in Motels, but residential accommodations will be available.

The best part of our prospects are that Rev. and Mrs. Maunder are friendly hospitable people. The enthusiastic way that they and their church members are preparing for us bespeaks a comfortable pleasant stay in Maywood.

The editor of THE CONGREGATIONALIST will doubtless make other reference to the program but I have received the acceptance of Dr. Belden from England and he, one of the patriots of the denomination, will be on hand.

You will have first hand reports from recent visitors to the Mission fields. Religious Education, Women's Work, our Youth Program and Legal and Business Matters will be taken care of. Your program committee is determined that you may find answers to denominational questions and inspiration for the months ahead in what is being planned for you in Maywood. Congregationalism is going forward.

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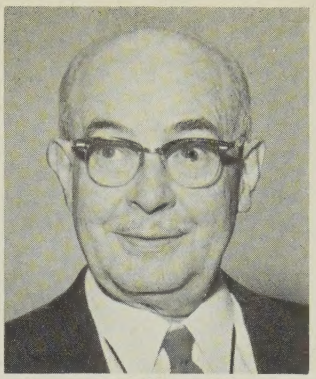
In respect to the United Church of Christ this means, at a minimum, that the ministry is under obligation to keep the members of the Churches informed as to the status of merger proposals, and as to the implications which the Constitution and other proposals of the United Church will have for the future life and work of the local Church and of the ministry. Abundant materials are available to stimulate thought, and to undergird intelligent action by the membership of our Churches.

No status short of an informed membership, prepared to make an intelligent decision in an area in which judgment is reserved to the membership, is tolerable in the Congregational Christian fellowship. We must all labor to make certain that this situation prevails.

KIME CHOSEN TO N. A. POST



Rev. F. Willard Kime

The Chairman of the Executive Committee of the National Association of Congregational Christian Churches announces that arrangements have been made whereby Rev. F. Willard Kime, for the last four years pastor of the First Congregational Church of Eaton Rapids, Michigan, will go on the National Association staff as Associate Secretary. Mr. Kime's responsibilities will be especially in the fields of pastoral relations, the ministry, and missions.

Mr. Kime, who has been Scribe of the National Association for the last two years, will move to the Milwaukee area when he begins his work as Associate Secretary. Further details about this will be announced in the September CONGREGATIONALIST.

FROM THE LETTER BOX

Editor: THE CONGREGATIONALIST

While it is important that as many Congregationalists as possible understand points in the proposed Constitution of the United Church, I think it is equally important that every periodical or communication dealing with the merger which is distributed to members should include persuasive arguments as to why it would be unwise to merge under *any* conditions.

Regardless of how much information is given out about the Constitution, a very small percentage of our members will understand or be impressed with the technical details. Sadly enough most people are too apathetic to weigh the pros and cons of such a document. I do believe, however, that a convincing writer well versed in Congregationalism, its historical background and the hundreds of years of Christian experience which simply cannot be transferred to a new church through a Constitution, might awaken a great many people. Another very important point is that this proposal is only the first step in a campaign to reduce protestantism to one church and rob us of a most vital freedom — freedom of choice.

As far as I am concerned, I am opposed to any merger no matter how tempting the bait. If there is any group of Protestants of any denomination who honestly and sincerely desire to join and become loyal participants of our Congregational Christian Fellowship, I am sure we would all welcome them with open arms — and we would not need a new constitution to do this.

HAZEN R. OBER

Torrington, Connecticut

Prentice-Hall, Inc., publishers of "The Congregational Way" by Arthur A. Rouner, Jr., have announced an arrangement whereby Churches and organizations connected with Churches may purchase this book at wholesale prices and sell it at the regular retail price of $3.50. For details and the placing of orders please write Rev. Neil H. Swanson, Jr., 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin.

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SPRING MEETINGS EAST AND WEST

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California. Three hundred enthusiastic Congregationalists from fifteen Churches in the Los Angeles area gathered at Pilgrim Congregational Church, Pomona, on Sunday, May 22 for the organizational meeting of the Congregational Club of Southern California.

Dr. George V. Bohman of Wayne University, Michigan, and Chairman of the Executive Committee of the National Association addressed the meeting on "The Unending Fight for the Freedom of Our Churches." A question and answer period followed his most impressive presentation.

Reverend Raymond A. Waser, Minister of the host Church, addressed the gathering on "Multa Lumina-Lux Una" (Many Lamps-Light Is One), in which he clearly showed the value of the continuation of the various Protestant denominations, stating that in their diversity of practice and belief they are able to contribute to the beauty of the whole of Christendom.

Dr. Harry R. Butman, Minister of the Congregational Church of The Messiah, Los Angeles, explained how the freedoms of Congregational Christian ministers will be greatly limited with the implementation of the numerous sections of the proposed and revised draft of the Constitution and By-Laws for the United Church of Christ. Numerous questions of vital concern came from the floor of the meeting relative to the entire merger problem.

A resolution was passed that the members of the Planning Committee which had called this first meeting should draw up a slate of officers for election and a statement of purpose for adoption at the next meeting of the Club, which has been tentatively set for Sunday, September 18.

Mr. George Cook, layman from the Congregational Church of The Messiah, was the presiding Moderator and led the meeting in true Congregational fashion and statesmanship.

(Reported by Mrs. J. E. Solberg, Alhambra)

Connecticut. The Annual Meeting of the Connecticut Fellowship of Congregational Christian Churches was held on Thursday afternoon and evening May 26 in the South Congregational Church, Hartford. Following a women's meeting the business session of the Fellowship was opened at 5:00 with prayer by Rev. Stanley Albanesius of Colebrook.

Dr. Henry David Gray reported on the incorporation of the Ecclesiastical Society affiliated with the Fellowship. This was arranged by William E. C. Bulkeley, Esq., a well known Hartford attorney.

Following a report on the general situation in New England and on the plans for the work of THE CONGREGATIONALIST, by the Editor, the Nominating Committee report was read by Mr. Harold C. Bailey, and the following were elected: Moderator, Dr. Henry David Gray, Hartford; Associate Moderator, Dr. Arvel M. Steece, Old Saybrook; Secretary, Miss Doris Stevens, Southington; Treasurer, Rev. Donald F. Osborne, Stony Creek; Executive Committee, Rev. Roy G. Pavy, Chester; Hon. Stewart M. Tatem, Eastford; Mr. Clarence G. Wadhams, Torrington; and Mr. Richard P. Gregson, Norwich.

Announcements were made regarding the forthcoming publication of "The Congregational Way" by Rev. Arthur A. Rouner, Jr., and regarding the work of the Northeast Pilgrim Fellowship. Miss Wilcox of Lady Doak College, India, was called on for a brief report on that college.

After a dinner served by ladies of South Church, the evening worship was conducted by Rev. Donald F. Osborne, and Dr. Arvel M. Steece delivered a most interesting lecture on "John Robinson at Leyden."

Illinois. Central Congregational Church, Galesburg, was host to 86 lay men, lay women and ministers at the Spring meeting of the Illinois Fellowship on Saturday, April 23. Guest speakers included Professor George V. Bohman of Royal Oak, Michigan, Chairman of the Executive Committee of the National Association; Dr. Max Strang of Marshalltown, Iowa; Rev. Paul G. Pitman and Miss Susan Plock of Burlington, Iowa. Dr. Bohman led a discussion on the meaning of Church freedom, and also presented an appraisal of the proposed Constitution for the United Church of Christ.

The Young People's gathering, which had been arranged by Miss Louise Wilmot of Galesburg, was helped in its program by Mr. Pitman and Miss Plock. Dr. Strang spoke on benevolence projects. A panel discussion on Church freedom was led by Mr. B. G. Alps of Galesburg. Mr. Palmer D. Edmunds served as chairman of the men's division of the meeting.

The afternoon worship service included the singing of an anthem composed by Miss Helen Eastes of Central Church, which had taken a prize in the National Association Educational Project.

Officers for the ensuing year were elected: Moderator, Mr. Palmer D. Edmunds, Thawville; Associate Moderators, Mr. James Elliott of Chebanse and Mr. Victor De Palo of Galesburg; Secretary, Mrs. Clarence Chelin of Princeton; Treasurer, Miss Marjorie Battey of La Grange. The Women's Division chose Mrs. Faye W. Tayler of Galesburg as Chairman: Mrs. W. Harvey Young, Galesburg, Secretary; Mrs. Palmer D. Edmunds, La Hogue, Treasurer; and Mrs. E. M. Quinn of Chicago, member of Executive Board.

(Reported by Rev. W. Harvey Young, Galesburg)

Pennsylvania. Delegates from nine Churches, together with a goodly number of visitors, attended the Pennsylvania Association of Congregational Christian Churches at Pilgrim Church, Plymouth, on May 10. Following devotions led by Rev. Irwin Wise, and business sessions, the Men's Fellowship met with Dr. John F. C. Green as speaker, and the Women's Fellowship with illustrated lecture on Piedmont College given by Mr. Roy E. Goodyear of McKeesport. Dr. John D. Rose spoke on our missionary projects. In the evening Rev. J. Murray Marshall, Associate Minister of Park Street Church, Boston, Massachusetts, gave an inspirational address. The Fall meeting will be held on September 24 at New Castle.

(Reported by Rev. William Randall, Sharon, Pennsylvania)